

Surat al -Mu'minoon & Surat al -Maarij:

Preliminary Points (Tathakur):

- I. Two very similar Qur'anic selections.
 - A. One part of the Qur'an explains the other.
- II. 'Amilu Salih: effort, endeavor, labor needed to do the following:
 1. Build the healthy human personality. Build character of human individual so that he/she reaches potential
 2. Healthy Family life - basic social unit. Man & woman join together and form a family.
 3. Build a healthy society - concept of social values differs significantly across different cultures/societies. What is the concept of social values and social evils which must be eradicated.
 4. Establish a healthy and just social order - keep the Muslim umma united and strong.
- III. The next two lessons focus on the first level - Qur'anic foundations of character development of a Mu'min.
 - A. Lesson 1: Surat al-Mu'minoon & Surat al-Maarij - foundations of Mu'min character.
- IV. Lesson 2: Surat al-Furqaan - portrait/picture of a fully developed, mature mu'min personality.

Tafseer:

- I. Success to the Believers: - Surat al-Mu'minoon, ayat #1.
 - A. Qur'anic terms for Success:
 1. Rushd:
 2. Fawz:
 3. Falah: most common word for success in the Qur'an - muflihoon.
 - a. Already encountered this in surat at-Taghaboon - whosoever is saved from the greed of his nafs/self is successful.
 - b. Linguistic origin: note words beginning with 'fa' have the meaning of breaking, splitting, being separated.
 - i. Fala~~h~~a - to cut
 - ii. Falaqa - for seeds when they open
 - iii. Fajr - the splitting/cutting of the darkness with the first rays of the sun
 - iv. Faraq - to separate/divide.
 - v. Fatil/futool - gap
 - vi. Fatara - to break. Iftar - to break the fast
 - vii. Faqqa - to untie the bondage (of slavery)
 - viii. Fajj - deep valley between two mountains
 - ix. Farah - when someone is bursting with happiness
 - x. Falah: Root of the word is farmer - tiller of the land breaks the earth with his plow. Literal meaning is to cut open something.
 - B. Basic philosophy of the Qur'an is that the human personality is a compound personality - have two components.
 1. Physical/Animal Component.
 - a. Preservation of the species
 - b. Preservation of the self
 - i. Live together
 2. Spiritual/Angelic/Divine Component.
 - a. Surat al-Hijr and Surat as-Sad: Allah blew His spirit into man.
 - b. Inclines towards Allah.
 - c. This is the 'self' - "I" and "My". Who is the "I" who possesses the body?
 3. Surat al-Hashr: Don't be like those who forgot Allah, and Allah made them unmindful of their own selves. Verily, such people are the morally low people, the wrong-doers.
 - a. Does anybody forget his own body? To fulfill his bodily needs - eat, sleep, etc. Nobody is forgetful/unmindful of his animal body.
 - b. Which self have they forgotten? The real self, the ruh within them. The divine component of their existence.
 - c. This inner self is wrapped in the cloak of the animal body. Man in his ignorance identifies himself with his material cover. But his real self is the ruh.
 - d. Hadeeth: Wisdom is the lost property of a Mumin. He has right over it and should take it wherever he finds it.

4. On the basis of Adam's (AS) divine essence, Adam was made the khilafa on earth. Not on the basis of his animal nature, but on the basis of his spiritual nature. All the angels prostrated before Adam.
 - a. Today, see man as a quantitative difference - just more intelligent and advanced than other animals.
 - b. But, there is a qualitative difference as well, and this is the most important distinction of man - man has the ruh of Allah within him.
 - i. Just as the body needs rest and food to rejuvenate the body, the spirit of man needs the word of Allah to rejuvenate the soul. Just as the body needs material satisfaction to rejuvenate it, the spirit needs spiritual sustenance - the word of Allah.

5. Falah - Just as the seed must split for the plant to begin to grow, so must we split the human personality, the animal and spiritual components. Every human has a pearl inside, but he doesn't know how to open the knots of the shell. The believers have opened the knots and begin to develop the personality.

C. Creation of Man - apparent contradiction in the nature of man - surat al-Ma'arij:

1. Weak aspects of Human personality:

- a. Surat al-Ma'arij, ayat #19: "Lo! Man was created anxious/weak of determination/impatient".
- b. Surat an-Nisa'a, ayat #28: "Man has been created very weak".
- c. Surat al-Anbiya', ayat #37: "Man is created so that he is always in haste" - man is always in haste.

2. Strong aspects of Human personality:

- a. Surat at-Teen- "We created man in the best of creation"
- b. Surat xxxx
- c. Surat xxxx

3. How to resolve this contradiction: Human personality is a compound personality.

- a. Spiritual aspect is the supreme of creation. On that basis, all the angels were ordered to prostrate before man.
- b. Material existence of man has all the weaknesses.
 - i. Manifestation of this weakness is given in the next two ayaat:
 1. Ayat #20: When something bad/calimity happens to him, he shouts in lamentation - weeps and cries.
 2. Ayat #21: When some good comes to him, he wants to with-hold it - greedy. Doesn't want to share it with anyone.
 - ii. Need to overcome this weakness, to consolidate and build the character. To strengthen the will. Develop the inner personality, the spiritual aspect. The weaker, animal component must be overpowered by the spiritual aspect. This is falah.
 - iii. Achieve Falah/Success by building the proper spiritual personality.

V. How to construct the personality of the true Believers. Note, to build the physical body, must go through strenuous exercises to build up the muscles and build coordination. Similarly, there must be spiritual exercises needed to build the inner personality -the spiritual sense.

A. Exercises described in Surat al-Mu'minoon:

1. Salat: Begins and ends with Salat (ayaat 2 & 9)

- a. Character building, according to the Qur'an, is first and foremost built on salat.

b. Root of Salat:

- i. Sad, Lam, Wow: 'to face someone'
- ii. Sad, Lam, Ya: 'to get the warmth.'
 1. 'yuslaa naar al-kubara' - burn in the big fire.
 2. 'tastaluu' - to get the warmth, if sit next to fire, will get warmth from the fire.

iii. Join these two:

1. In salat, stand face to face before your Lord.

- α. Innee wajahtu wajhi 'ala lathee factara samawati wal ard haneefa, wa ma inna min al-mushrikeen - I have turned my face/attention in the direction of my Allah, who has created the heavens and the earth, and I am not one of the mushrikeen.
- β. Iqbal - salat is when the small ego (the small 'I am' - 'inna') comes face to face with the big ego (the big 'I am' - 'Allah').
- χ. If the Sirat is coming out of the depths of your heart and the concentrated consciousness of your mind, then the Sirat is the mi'raj of the mu'mineen - the highest ascension of the believers.
- δ. Hadeeth al-Qudsi - when recite surat al-Fatiha, dialogue with Allah.

2. Final result of the true salat, is the warmth that comes to your spirit.
 - α. Just as the body gets cold as it dies, so does the spirit cool down as it loses life. Salat is that which revitalizes the soul and brings warmth/life to it.
- c. Khushu'a: ayat #2. Begins with inner quality of prayer.
 - i. Those mu'minoon have discovered their true selves are the ones who humble themselves in their prayers.
 - ii. Not only their body is bending down, but their inner selves as well (their 'inna'). Their whole inner personality is being humbled before Allah.
- d. Hafidhuun: ayat #9. Ends with the outer/formal part of the prayer
 - i. Observe the correct time, correct rules, etc.
 - ii. Hadeeth: Bedouin came and prayed his salat hastily. Prophet (SAWS) told him to go back and say his prayer for he did not pray. Repeated 3 times. Then the Prophet (SAWS) explained how to make salat - pray with dignity, with patience, with concentration for each part.
 - iii. Must guard the intention. - don't do something for people to see. I.e. if you lengthen your sujood because someone is watching, then you are committing shirk - making sujood for Allah and for those watching you.
 - iv. Salat becomes the focal point of the individual and social life. All schedule is built around the salat.
2. Turn away from the vain/futile/useless conversation. Know the value of time.
 - a. Time is the most precious thing Allah has given us.
 - b. Use precious time for only 1 of 2 purposes.
 - i. Fulfill real need of this world.
 - ii. Spend for the akheera.
 1. Those who indulge in hobbies, past-times, etc. are wasting time. If believe in Hereafter, won't waste time in mere hobbies and past-times.
 2. Hadeeth: This world is the farm of the hereafter.
 - α. So, each moment has infinite consequences. Mu'min can't waste even a small moment of his life.
 - β. Sow the seeds for the hereafter.
3. Zakat: continuously purify oneself from love of wealth and love of this world by giving it away.
 - a. Arabic language - tazkiyat - the function of the gardener who tends to the desired plants and pulls out weeds.
 - b. Human being is a plant of Allah. Allah wants that men reflect the beauty of Allah. Cultivate within your personality the same attributes Allah has in His personality. Allah wants you to grow in that way. But, you are growing in a different way. Need to weed out the bad habits and bad characteristics that are hampering your development in the direction in which Allah wants you to take.
 - i. Worst obstacle to the development of humans in the way Allah wants is the love of wealth. Need to purify from the love of this world and the love of wealth.
 - ii. Purify continuously - 'faa'iloon'.
4. Guard their modesty: control their sexual urges, except with their spouses and the captive women (captives from jihad fi sabilillah).
 - a. For such people, not to be blamed at all. - Sex is not a sinful act. It is a normal part of human life, but must be satisfied through halal means.
 - b. Whoever seeks to satisfy their urge beyond that, they are fasiqoon - transgressors.
 - c. Note: captive women - Qur'an does not abrogate the institution of enslaving prisoners of war. Why?
 - i. Because true jihad fi sabilillah will definitely come again and Islam will conquer the whole world.
 - ii. What to do with prisoners of war? Will need to invoke the institution of slavery again.
 1. If can't exchange prisoners of war, then shouldn't keep in prison.
 2. Instead should absorb them into the Muslim society. Divide them up among the Muslims, and with their good treat, most of the slaves will accept Islam.
 3. The female slaves may become concubines. They will not be equal to the status of wives. But if a Muslim frees his concubine and then marries her, this is an act of high virtue.
5. Guard and fulfill their trusts, pledges and covenants.
 - a. Have seen this in the second lesson - ayat al-birr?
 - b. You will be held accountable for your promises.
 - c. Hadeeth: Prophet (SAWS) said that the promise of a mu'min is like you have cut his hand.

- i. When you make a promise, you should feel like your hand is in the possession of the person to whom you have made the promise.
- ii. Don't make false promise to retain customers, to be kind, to be accepted, to avoid standing out.
- d. Surat al-Fatiha - covenant to worship only Allah and obey only Allah. This entire Deed is a promise.
- e. Anas - servant of the Prophet (SAWS) for 9 years. Reported hadeeth: 'It was only seldom that the Prophet (SAWS) gave a sermon and he did not include the words, 'There is no Imaan for the one who doesn't fulfill his trust, and whosoever doesn't fulfill his covenant, there is no Deen for him'.
- i. Amana:
 - 1. Spirit of Allah within us is the biggest amana of all - take care of it and develop it, and you will be successful. 'qad aflahal mu'minoon'.
 - 2. Political office is an amana.
 - 3. Children are amana.
 - 4. Wealth is an amana.

B. Those who do these 5 things, they are the ones who will inherit the Paradise - wherein they will live forever!

VI. Surat al-Ma'arij

A. Again, there is the Qur'anic philosophy of human existence.

1. Two parts of human: Physical and Spiritual aspects.

- a. In this surat, the negative side mentioned first. The characteristics of those who overcome the weak, physical aspect of their personality are then mentioned.
- b. Events of this life, dunya, have tremendous impact on him - when something bad happens, he frets, and when something good happens, he exalts. For mu'min, timeline is infinite, so events of this world are merely transitory. For those who lack Imaan, life is very short and any event has tremendous impact on him.

B. Exercises to overcome the physical weaknesses.

1. Salat:

- a. illal-musaleen: as if biggest identity of mu'min is salat
- b. constant and permanency in their salat. Consistency is crucial.
- c. As with surat al-Mu'minoon, the description of these spiritual exercises begins and ends with salat.
 - i. 1st mention is regarding the inner, spiritual dimension of salat.
 - ii. 2nd mentioning regards the outer, ritualistic, physical form of salat.

2. Spend wealth for the needy - those who have a right to his wealth.

- a. If you have surplus, you must share it with others.
- b. Share with beggars and destitute.
- c. Legal zakat - 2.5% of wealth.
- d. Spiritual zakat - spend all that is surplus.
- e. Islamic Economics - 2 parallel systems:
 - i. Legal level - property is protected. Can earn whatever is halal. Spend 2.5% on zakat.
 - ii. Spiritual level - spend all your surplus wealth. Fulfill your need and spend the rest.
 - 1. The Prophet (SAWS) lived his life at this level and many of the sahaba also lived at this level.
 - 2. Prophet (SAWS) never paid zakat - b/c he always spent his surplus on the poor.
 - 3. Once, in house of A'isha, a goat was sacrificed. The meat was distributed to the poor - except for one shoulder left for the Prophet (b/c A'isha knew that the Prophet (SAWS) liked the shoulder meat). Prophet (SAWS) asked what was left. A'isha said that nothing was left except this shoulder. Prophet (SAWS) said, 'all of the goat has been left and saved except this shoulder which we have consumed'. Whatever has been spent in the cause of Allah is saved. What you have kept for yourself is what has been consumed. Revolutionizes the concept of savings.
 - α. Mu'min, save in Akheera by spending in this life for the cause of Allah.
 - β. For those who lack Imaan, save in the dunya by consuming the akheera. I.e. don't take the opportunity in this life to do the good deeds that will earn them reward in the hereafter.

3. Those who believe in the Day of Judgment and those who are in fear of the punishment of their Lord.

- a. Punishment from Allah is definitely something that one should be fearful of. Cannot be comfortable about the Day of Judgment.

- b. Corresponds to ayat #3 in surat al-Mu'minoon - those who understand the value of time and don't waste their time.
 - i. When believe in the hereafter and the Day of Judgment, each and every moment becomes eternal - has eternal consequences.
 - ii. With your time here, you buy akheera. Time is your currency in the hereafter.
- 4. Guard their sexual urges. Identical to ayaat 5 to 7 as in surat al-Mu'minoon.
 - a. Marry the widows and widowers among you. Force them to marry. Unmarried adults are a potential danger to the morality of society.
 - b. According to Freud, sexual urge is the strongest and most potent urge in humans.
 - c. Prophet (SAWS) said make haste in marrying your sons and daughters. If you delay and they go astray because you have not arranged for their marriage, then you will also be held accountable for their sins.
- 5. Keep their pledges and covenants, and stand as witnesses to the truth.
 - a. Same as ayat # 8 in surat al-Mu'minoon, except here there is the additional mentioning of witnessing (shahada).
 - b. Shahada is also an amana. If you know something, you have a social trust and you must go to court and witness to the truth - so that the wrongdoers can be punished.
 - c. This whole umma is meant to be witness upon mankind. We must bring the message of Muhammad (SAWS) to mankind.
 - i. Part of this witnessing is to create a model Islamic society in at least one country to serve as a witness to mankind of Islamic civilization.
 - ii. Surat al-Baqara, 16th section: who can be more wrongdoer than the one who has a witness from Allah and he hides it.

C. Those who embody these characteristics will live in Paradise.

VII. Comparative Analysis: Surat al-Mu'minoon and Surat al-Ma'arij. Best example of how the Qur'an is an explanation of the Qur'an.

A. Qur'anic Philosophy on the Nature of Man:

- 1. Mu'minoon: Falah
- 2. Ma'arij: Haluu'aa (anxious)

B. Spiritual exercises to overcome weakness of man:

- 1. Salat - Both surah begin and end the spiritual exercises with salat
 - a. Internal aspect of salat:
 - i. Mu'minoon - ayat #2
 - ii. Ma'arij - ayat #22
 - b. External aspect of salat:
 - i. Mu'minoon - ayat #9
 - ii. Ma'arij - ayat #34
- 2. Heed for the Hereafter: Note, in Surat al-Mu'minoon, this is the second exercise. In surat al-Ma'arij, this is the 3rd exercise.
 - a. Mu'minoon: ayat #3 - conscious of value of time.
 - b. Ma'arij: ayaat #26-28 - Fearful of the Day of Judgment.
- 3. Spend their wealth: Note, in surat al-Mu'minoon, this is the third exercise. In surat al-Ma'arij, this is the 2nd exercise.
 - a. Mu'minoon: ayat # 4.
 - b. Ma'arij: ayaat #24-25.
- 4. Guard their chastity: exactly the same ayaat.
 - a. Mu'minoon: ayaat #5-7.
 - b. Ma'arij: ayaat # 29-31.
- 5. Guard their amana:
 - a. Mu'minoon: ayat #8
 - b. Ma'arij: ayaat #32-33. Ayat #32 is exactly the same as ayat #8 in surat al-Mu'minoon, but here there is an additional ayat on shahada - witnessing to truth (ayat #33).
 - c.